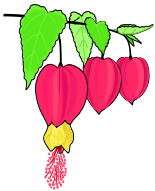


# Aln8bak News®

COWASUCK BAND - PENNACOOK / ABENAKI PEOPLE  
COWASS North America, Inc. - P.O. Box 52, Alton, NH 03809

July *Temaskikos*  
August *Temez8was*  
September *Skamonkas*

Berry Ripening Month  
Gathering Month  
Corn Harvest Month



Summer *Niben*  
In Summer *Nibenawi*  
Fall *Tagu8gow*  
In Fall *Tagu8gowiwi*

## This Issue - Headline Articles

Citizen Approval Process  
Citizen Notice  
Genealogy Committee Report  
Regional Reports  
Event & Activity Highlights

**Notice to Citizens & Members:** If you have not reapplied for citizenship / membership or have not maintained your mailing address with us we will be removing you from our records.

**Notice to our Readers:** The publishing of this issue was delayed due to ongoing events and operational activities that took priority.

**Tribal Actions and Government**  
COWASS North America  
The Abenaki Nation of Vermont

### > Band Citizenship Review & Approval

As the re-application process is in progress the Citizenship and Genealogy Committee has reported to the Grand and Elders councils that some new applicants have Indian ancestry, but are not Cowasuck or from another related Indian group that historically was part of our community living within our homelands. (See the following article)

As a result of these findings the Grand and Elders

councils are establishing citizen requirements, policies, and a Citizen Agreement prior to the continuation of the citizenship approval process.

### > Meetings - *Bodawazin*

Council meetings and other work project sessions will be held during the dates noted on the enclosed schedule, the website, and through email messages. To be informed please send us an email message to [cowasuck@cowasuck.org](mailto:cowasuck@cowasuck.org) so that we can put you on our email address list.

### > Grand and Elders Council Meetings

The Grand Council and the Council of Elders have been discussing several critical issues to assure that the Band is proceeding in a direction and manner that is consistent with the requirements for federal acknowledgment and appropriate tribal governance.

Policies and guidelines are being established to focus the Band priorities on "core values" that will promote the continuance of the Band for future generations. The following "Notice" and forthcoming "Citizen Agreement" are two of those items. All comments and recommendations are welcome and can be addressed to the Grand and Elders councils.

### > Notice - To Citizens and Members

You are or potentially will be citizens or members of the Cowasuck Band. The Band is in the process of seeking federal acknowledgment from the United States Department of the Interior - Bureau of Indian Affairs (BIA). This acknowledgment is a very formal and legal process that may result in our ability to become a sovereign indigenous nation within the United States. All citizens and members of our Band have to likewise acknowledge that the Band, our Constitution, and our leadership are your

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TELEPHONE: (603) 776-1090 / FAX: (603) 776-1091

tribal government.

Failure to make this commitment to the Band indicates to the United States government that you do not believe in the existence of your Band government and as such you are not truly a tribal citizen or member.

Our Band is not a social, fraternal, or mutual benefit organization, the Band is an indigenous government that is attempting to reestablish and reassert its historical sovereignty that existed prior to the time that the United States was created. Every citizen and member will be required to sign a "Citizens Agreement" that affirms your relationship and commitment to the Band.

Citizenship in the Band does not constitute a breach of citizenship within the United States. If the United States acknowledges our Band's sovereignty you would be declared a dual citizen of the United States and our Band. If you are a Canadian citizen, or are a dual citizen of the United States and Canada, this multiple citizenship status would also apply.

Citizens and members that were on our records prior to February 2005 that have maintained "active" contact by means of the Aln8bak News, or have reapplied with the Band will remain on the Band records as "members." Those that did not maintain active contact or did not resubmit applications to the Band have been removed from the Band records.

Those that meet this pre-February 2005 requirement and that have reapplied for citizenship within the Band but now do not qualify for citizenship will have their status changed to "members" until such time that the Band establishes its sovereignty and can establish a formal policy for historical or past members that were absorbed into the Band.

This pre-February 2005 "conditional membership" status will not be "grand-fathered" or otherwise provided to other family members or to any of their extended family unless they also meet these pre-February 2005 requirements.

New applicants that applied for citizenship after February 2005 that do not meet the citizenship requirements will be notified accordingly and will not be granted citizenship or membership.

To be accepted for Band citizenship or

membership, each individual over 18 years of age will be required to sign and date a Band citizen agreement that they acknowledge our Band, Constitution, government, and that they are citizens or members of our Band. Those that do not sign this agreement in good faith will not be granted any status with our Band. Those that do not honor the Citizen Agreement will be removed from the Band records or will be denied citizenship.

All those that are elected, selected, appointed, or otherwise assume a leadership or other position of authority within our band will be required to take a sworn oath for that position and to uphold our Band Constitution, our Band government, and to faithfully serve the Band citizens and members.

All governments, local, state, or federal operate on revenue from taxes and fees from their citizens and businesses. Likewise, most religious, cultural, fraternal, and mutual benefit organizations operate on membership donations, tithes, fees, or annual dues.

For nearly 20 years our Band has operated on various donations, grants, and fund raising events. More often, the burden of operating the Band has fallen on very few of the citizens and members, and mostly on the leaders of our Band. This practice has now come to an end. Every citizen and member will be required to share in the operating expense of the Band. The Band will no longer provide any free services, including the Aln8bak News.

Each "citizen house hold" will be assessed an annual citizen fee of a minimum of \$20 per year. This will include a one year subscription to the Aln8bak News to that household address. This news subscription will help to maintain correspondence with you and to keep your "active" status.

In a similar fashion as with government licences or passports, Band Identification Cards will be issued to all citizens and members. Each Band Identification Card that is issued to a citizen or member will cost \$5. These identification cards will be issued on a 2 year basis, and must be renewed every 2 years to maintain citizenship or membership status.

Failure to maintain the "citizen house hold" and biannually issued identifications cards will be grounds for removal from the Band records. Likewise, any citizen or member that moves without

notification to the Band will be removed from the Band records. It is not the responsibility of the Band to have to find you to maintain your citizen or member status.

This Band fee schedule will be reviewed as needed by the Grand Council and will be subject to change at the Grand Council's discretion. This revenue fee schedule will be in effect upon this notice to you and your household.

Note: This fee schedule and policy have been in effect since 2008. The notice is on our website at:

<http://www.cowasuck.org/pdf/NoticetoCitizens.pdf>

### ➤ Citizenship & Genealogy Committee

The Citizenship and Genealogy Committee has received comments from some applicants that they have been misled to send their family documents to a former Band genealogist that is no longer associated with our Band. If you believe that you sent any documents to her or if she requested records from you please contact our Band headquarters.

The committee has also determined that many people were misled by the same genealogist to believe that they were Cowasuck because they descended from Marie Miteouamigoukoue.

Two past genealogists for our Band pushed for recognition of this particular line, because it was their own family Indian line. Unfortunately, other genealogists recently have researched this line and it appears that the name is not associated to the Cowasuck and most likely is Algonquin, Algonkin, or from another group that is outside of our ancestral Abenaki homelands. Applicants that applied for Band citizenship based solely on this Marie Miteouamigoukoue family line will be notified accordingly.

### ➤ West Coast Council Report

Hello from the West - The long days of summer have now lingered into fall. The sun seems so relentless in its duty as the giver of warmth and light here on the west coast. I pray for the cool autumn days to come and ease the heat and the coastal breezes to be ushered in and to be able to see the autumn colored leaves reappear once again. The acorns are falling to the ground in large numbers. Every now and then great grand mother wind blows a gentle and cooling breeze up towards

the foothills to give us some relief.

I am thank full for whatever coolness she sends up to us. The deer are coming up over the fence around our property to graze on the small patch of green lawn that is watered frequently out on our patio area. The skunk has come a few times to eat the wild straw berries outside our bed room window that we leave open for relief from the warm nights.

As a gift for the wild berries the skunks have helped themselves to they leave us with their parting gift of their presence with their scent as they scurry off into the darkness. Our apple trees are full of apples and are now starting to fall. The deer help themselves to the apples as they make their way back down to the fence line. Occasionally our dogs hear the soft foot steps of our night guests outside our window and wake us all from a deep sleep with their noisy barking. We can hear our guests bouncing and scurrying away into the dark curtain of night to some place safe from our loved barking guardians.

My participation in Scared Ceremony has been infrequent these days. I went to Sundance in August here in California and was invited to help drum and sing with others who had arrived for the ceremony. I was invited into the dancers only area and went in for a "dusting-off" round in the Sweat Lodge before the day's ceremonies started.

As we sat down at the drum and did our prayers, we observed a young man that had been staked out in the arbor for a day or two. He was blowing on the a eagle bone whistle fanning himself and doing his morning prayers as he blew upon the whistle. It was a call for the other dancers to join him.

As the other dancers, men and women, along with the Sundance chief came into the dance arbor they made their way around the arbor to where we, the singers where sitting. The women sun dancers stayed inside the circle as the men led by the Sundance chief came through the door in front of the drum. One by one they all put tobacco on the drum and said prayers and touched the drum with their eagle fans.

Each fan and dancer had come from different places and different nations to gather in unity for the People. As they finished their prayers one by one they smudged each of the drummers with their fans. They prayed for their singers who had come

from different nations to be as one voice, one stick, at one drum together, for all People!

As the day progressed many eagle bone whistles where blown. Many pipes of the dancers where passed out from all the Sun Dancers to the people throughout the ceremony. Many times we all smoked the pipes in prayer for the People, for our relatives every where.

The call went out that a man from Hawaii, a sun dancer, was going to be pierced and a call went out for any who wanted to give flesh offerings for the healing of the People before the piercing would take place.

I stood in line waiting my turn to give my flesh. As my turn came, the Sundance pipe was placed in my hands and I faced towards the Sacred Tree. This was done just as it had been done in the hands of the elder men and women before me - as well every other person who was there for the People and who were willing to give of themselves.

The flesh was taken from me one by one in the pattern of the four directions and placed in a prayer tie by the Sun Dancers. I watched as it was taken to the Sacred Tree. I realized my flesh, our flesh, the flesh of Abenakis, the flesh of my ancestors that had been passed on to me was now put on the Sacred Tree for all People for healing.

As the day passed and we all rested. I could not help but wonder how wonderful it must be for my relatives in the east, to be where our people are from and to have each other. To have our ways, to be able to gather in ceremony, to gather in prayer at the drum to sing our songs as one, to be together in the lodge. To know my homelands, mountains, lakes, and water ways.

Many days have passed since I was at that ceremony. Lately I was sitting with others at the drum. They told of their people and elders and how they have been fortunate that their elders have shared their language and how they where taught their ways.

I sit and listen and ask Creator in prayer, why do I not know my People's ways? Why did I not have elders to teach me? Why do I only know the ways of others?. Why or where do I fit into this great masterpiece of Creator? Did I need to understand others and their ways first? Was I to understand the ways of many before my own? If so why do they see me as someone who looks in but is only

worthy of what they will allow?

I went to a wedding recently to sit with the drum. We sang a woman's honoring song for the bride. I sat and watched as the elder married the couple. The elder called to me as I watched and listened. "Bob bring me the two eagle feathers for this man and woman that I have over there." As I picked up the feathers in my left hand I wondered how does it feel to be honored with such a gift of the great Eagle. I talked to the elder afterwards and asked about the feathers, he said to me, "maybe some day you will know."

I look into my heart and ask Creator why do I have to wait for some day? Do you not recognize me Creator? I am one of your first nation's survivors? I know I do not look the same as my relatives you first made long ago in my homeland in the east! My hair is the color of summer grass dried out by the hot summer sun, my eyes are as blue as the sky, my skin is fair as light snow on the hill side, but my heart is as red as my relatives who you first created in my homeland!

I went to gathering at Grinding Rock State Park. Due to the budget cuts in California it may be shut down soon. It was good to see so many tribes here in the west gather together in prayers and sharing their ways in the Round House. The dancing went on for three days and nights. Back to back dance groups danced from each tribe or band. Each kept the Sacred Fire burning throughout the days and nights as wood had been gathered for the ceremony.

As I sat in the Round House in the darkness with the Sacred Fire giving off the only light, I watched in amazement as I always do - as the men and women danced into the ceremony. The entrance door shut and the singers began as the dancers gathered in the center around the fire and danced. The temperature went up as the energy of all was focused on the ceremony again.

I sat and wondered how it must of been having ceremonies in our land long ago. Gathered around inside from the outside weather with the fire lighting the faces of our people as they all gathered for our seasonal ceremonies. Praying and rejoicing for all of Creator's blessings for them throughout each season of the year.

I suddenly realized that I was not in the east as the door was called to be opened for this set of

dancers to leave and a short break before another band of dancers would come in. As the door opened and dancers existed, we the onlookers got up to leave. I could see that it had become very dark outside and a great amount of people had gathered to come in. My daughter Katryna and I decided to call it a night.

As I was walking away the feeling once again of being alone in a land where I was born crept over me. I was not of these people and their ways. But, I realized I was glad to be here with loved ones, friends, and strangers. We walked along and we came across a hand game going on so we sat, watched, and listened. I sang along with one group of the hand game players that a friend of mine was on. We passed a couple of hours as once again I started to drift off to our ancestors and how they passed their time.

Then I realized I needed to thank Creator and all my relations. Maybe this was the Creator's and my ancestors way of showing me the old ways through these ceremonies that I go to here in the west with other nations, since I cannot be in the east.

I offer prayers for all my relatives everywhere, for you all, I hope the ancestors will be with you and help remind you all of our traditions and our ways.

HAPPY BIRTHDAY to my brother Stacy and his two sons Zack and Logan Pease and happy birthday to all my relatives every where.

From the West Coast Sub-Chief and West Coast tribal family member, to All, Bobby Pease Phone: (530) 409-6231 Email: [RbPea9@aol.com](mailto:RbPea9@aol.com) Mailing: P.O. Box 1270, El Dorado, CA 95623

### ➤ Mena'sen - Canadian Report

Kwai, Kwai, I would like to say hello to all my relations. Since last year I was busy moving and buying a new house and rebuilding my life. After the powwow in 2002, I have not had a computer or been able to be on the internet to communicate and be closer to my relatives.

My last article in the Aln8bak News was not completed before I moved, and in the confusion, lost my chance to finish the story of the people of the dawn. The last time, I explained the first contact between the Clovis (Scandinavian) people and the North America by the ice bridge in the Atlantic Ocean.

The story started in 18,000 to 7,000 BC as indicated by the artifacts found at Mary Point in Magog, Memphremagog Lake and at Massacre's Island in Megantic Lake. After that point in history, the stone artifacts and arrow heads changed in the way they were made. We think and that is the hypothesis that there was contact with Mongolian/Siberian people who traveled from the west over the Bering Sea land bridge. In the time around 500 years after Christ, we believe the first travelers followed the southern Appalachian country and mountains up to the north. They made contact with the St. Lawrence first nations of the Algonquin and later moved on to Gaspenie country.

The Glusgabe legends of the Wabanaki tell us, that there was a giant who traveled and jumped over the mountains to protect the Wabanaki. The first Wabanaki were pushed from the south by the Iroquoian groups like the Wyndot from the southern boundaries and east from the Hurons in the western Great Lakes area. Eventually, both sides of the St. Lawrence River were called the 8r8quenay, meaning "allied people."

The second group of people who joined the first Algonquin speakers were the Waban-akiak. They were the Coös, Kenebecki, Pennacook, and Maleceet, among many other forgotten tribes. They spoke a dialect that was very close to the Algonquin of Maniwaki in Quebec today but was not as close to that of the Objibwa / Kipawa people. They spoke more like the western dialect than the eastern people. The Micmac dialect is close to the Miami and Illinois first nations, compared to the other Wabanaki.

While I was living at Maniwaki, I got language lessons from Rose Commanda, a elder from the last Algonquin speaker line that was speaking the eastern dialect. She taught and showed me many words and meanings in the Abenaki dictionaries. For example the Bear meaning (Awasos in the Sokoki dialect) in the Algonquin dialect the bear means the secret and spiritual animal that has the name "roaming animal" or Makwa, the word Awayshish (awasos) means wild meat. This word removes all of the spiritual meanings of the Bear's animal name.

In my next letter I will speak about a local story about the Wabanaki of the North Country (Quebec) and the first contact with the Vikings. This story is about the Saganashwiak or "the people with clay faces".

Be well, O'Wlinanalmunzi, Gimaja.  
Yannick Mercier and Mahigan Mercier,  
Saint George de Windsor, Quebec, Canada

### ➤ Aln8bak News

The cost of printing and mailing the Aln8bak News is over \$20 (\$25 international) per year. Donations and newsletter subscriptions can be made through the mail but also can be made on the website using the online PayPal credit card system. The PayPal system charges fees for processing these donations, so we appreciate more than the recommended donation to cover the fees as well. In consideration to our subscribers, online issues of the Aln8bak News are being delayed 3 months before they are posted.

Thank You - to all of our readers that have made donations to support the newsletter.

At the end of your name line on the mailing label there will be a +1010, +0611, etc. this indicates the year (month and year - such as October 2010 or June 2011) that your subscription ends. The label may also indicate **<<LAST ISSUE>>** or **<<RENEW NOW>>** as a reminder to contact us about your subscription.

### ➤ Contributions

Thank You, to all of our readers - the Band and all of our activities are funded by contributions. Your financial donations and assistance are always needed to deal with the many issues that the Band faces. It is with your help that we are able to keep the Band projects, programs, and research ongoing.

For example, to keep our Language Program and the Aln8bak News going we have a critical need to raise \$10,000 per year. So, please consider giving to our Band, every donation helps.

Any donations given to us are tax deductible as allowed by IRS regulations. COWASS North America is an IRS 501(c)3 non-profit charitable organization (FEIN # 223229024).

### ➤ Band Headquarter Progress Report

The summer was spent doing a wide variety of maintenance and improvement projects. The oversized garage was converted into a two story storage area, a driveway drainage system was installed, the front and back decks were stained and repaired, and numerous painting projects were completed. The tree clearing, which is an ongoing project for the access roadway, has been

expanded to include a southern end garden area.

Some of the file cabinets that were recovered from the theft in 2005 were repaired and repainted. These will be used to accommodate the growing amount of records and documents that we are storing.

As a result of our ongoing fund raising activities we were able to buy a new duplexing color printer, copier, and scanner. This equipment allows us to scan two sided documents and to create pdf files directly. We believe that this will become an important tool to convert many of our documents into digital records.

### ➤ Ik8ldimek Program - Prison Outreach

Inmate correspondence must be directed to the Cowasuck Band Elders Council at PO Box 52, Alton, NH 03809-0052.

### Federal Report -

A Fall Equinox Pow Wow was held on September 26<sup>th</sup> at the FMC Devens facility. This was the second event this year that was held for the Native Circle group. The weather was unexpectedly perfect, cool and very sunny, a perfect Fall day for a celebration.

The Outside Worship Area or "OWA" where we have our ceremonies and the Sweat Lodge was in the process of being "re-fenced" so the area was open for all inmates and staff to observe our pow wow.

The "open fence" matter was due to an ongoing project to resolve a religious complaint made by the Circle. As a result of current facility policies - if any unscheduled inmate movement or security issue occurs in the prison yard, the yard needs to be shutdown. This means that the Circle has to be interrupted (such as during a Sweat or pow wow) and they have to temporarily move back into the Chapel until the yard is open again. This interruption issue has been considered a very serious religious matter that needed to be corrected. In the near future the fence around the area will be modified for more security and privacy when the Circle is doing ceremonies.

Throughout the year the Circle has been growing and continues to have several new members. With each new member the Circle gets stronger as they share their songs, stories, and ways. The whole

day was spent singing, praying, telling stories, honoring our relations and celebrating our heritage. Later in the day a feast was prepared at the fire and we all rejoiced in the good spirits of the day.

## Summer Gathering & Meeting

On July 18 and 19 our Summer Gathering and extended Grand and Elders council meeting was held at the Band headquarters in Alton, NH.

The primary agenda topics dealt with ongoing activities, genealogical reviews of applicant documents, Band policies, and organizational issues. The previous articles that deal with our citizenship requirements and agreement are some of the results of this meeting.

## Cowasuck Band Events - 2009

The Band Council has decided to revise our plans for all future public entertainment events and to return exclusively to Band family and Abenaki community activities and educational events. The following events are being updated as noted:

**October 3, 2009 - Castle in the Clouds  
Moultonborough, New Hampshire  
Basket Making Demonstration**

**October 9-12, 2009 - Abenaki Language Camp  
Cowasuck Band Headquarters  
840 Suncook Valley Road  
Alton, NH 03809**

We encourage all Band citizens to participate and support our Band activities. For event directions, information, and details contact us at (603) 776-1090 or check our website at [www.cowasuck.org](http://www.cowasuck.org).

## Educational Programs

We are continually seeking people in New England that are interested in learning to drum and sing Abenaki and Wabanaki songs. We are also looking for people that are interested in learning the Abenaki language as well as traditional crafting.

Interested parties can contact our headquarters for details.

## CEA Conference

The Connecticut Education Association (CEA) held their annual conference at the Mohegan Sun

Casino in August. Denise and Paul Pouliot were invited to offer a prayer and greeting song during one of the conferences luncheons, on August 3<sup>rd</sup>.



The Pouliots were likewise greeted by several CEA educational and administration leaders, U.S. Senator Christopher J. Dodd from Connecticut, and the chairman of the Mohegan Tribal Nation.

The purpose for having an Indian prayer and greeting at the CEA conference was to recognize the American Indian people that are within the teaching profession.

## Norridgewock Memorial

The annual Norridgewock Memorial was held on August 23<sup>rd</sup> at "the Pines" off Father Rasle Drive in Madison, Maine. Wabanaki decedents of the Abenaki, Penobscot, Passamaquoddy, Maliseet, and Mik'maq came together at mid-day, to honor and remember their ancestors, and strengthen our network of relations for the future.

The annual memorial ceremony took place at the site where the historical Abenaki village of Norridgewock once stood. Prior to an attack by the British army on August 23, 1724, this central community had existed in basically the same location for thousands of years. Many North American Indians from across the region can trace their heritage back to communities like Norridgewock, historical places where their ancestors had lived in relative peace and prosperity before the colonists changed the landscape of the region. The Norridgewock memorial represents more than the attack, massacre and forced relocation of one group of

Abenaki or Wabanaki people. Norridgewock represents the combined experiences of all of our ancestors, who survived or who perished in the struggle to maintain their lands, their culture and their way of living.



Norridgewock is also representative of the vast network of relations that Abenaki and Wabanaki people are interwoven with and connected to. Today, for instance, several families from the Abenaki, Penobscot and Passamaquoddy tribal nations trace their ancestral roots back to Norridgewock. Norridgewock is also important today, because it offers all of us an opportunity to come together, as allies, friends and extended family, to strengthen our network of relations and to build a future for all of our children and people.

We acknowledge that there are many, many places like Norridgewock where Native people were displaced, and perished. We also acknowledge that many of the stories have not been told, and that in some cases, the ancestors have not been properly remembered or grieved for, this Norridgewock memorial is a beginning for this process.

At the Sacred Fire, prayers were said, stories told, and songs sung in the native languages of our ancestors. After the memorial ceremony, a community feast and corn roast was held to give thanks, celebrate, and honor our relations.

Nik8nk8goagik (Our ancestors) 8da  
k'wanalm8winnawakb (We shall not forget them)  
Rick Pouliot, Gedankina

## Abenaki Language Program

Three Abenaki Language “Camps” were planned for this year. The first was conducted by Jessie

Bruchac on June 26<sup>th</sup> to 28<sup>th</sup> at the N'dakinna Education Center in Greenfield Center, New York. The second was held by Wijokadoak, as directed by Sherry Gould. This “Camp” was in Warner, New Hampshire from July 13<sup>th</sup> to 17<sup>th</sup>.

The third “camp” is going to be held by our Band in Alton, New Hampshire on the long weekend of October 9<sup>th</sup> to the 12<sup>th</sup>.

We were unable to get any funding or grants for our camp but we are still planning on holding it as best that we can. The hope and plan is to have three language teachers at our event. If Elie Joseph Joubert, Jesse Bruchac, and Dr. Philippe Charland are available we will make accommodations for them at our headquarters.

The theme of this camp will be the “Fall Season” and a review of the topics covered during the summer camp. We welcome all interested parties and Abenaki from any group to participate.

If you are interested in future language events watch for announcements at [www.wijokadoak.com](http://www.wijokadoak.com) or contact Jesse Bruchac at [www.westernabenaki.com](http://www.westernabenaki.com) or Sherry Gould at [sherrygould@tds.net](mailto:sherrygould@tds.net) or Paul Pouliot at [cowasuck@cowasuck.org](mailto:cowasuck@cowasuck.org).

## Maine Petroglyphs

This August a small group of our Band were able to explore the Kennebec River shoreline while we spent some time in Maine. We were guided to the site of the ancient petroglyphs in Embden, Maine.



We were surprised to see how clear these petroglyphs, or stone carvings, depicted people,

animals, and items of the Wabanaki mythology. This site, which has been well documented, is now identified as an federal historical location and to us it is an ancient sacred site.

## Basket Apprentice Program

We are pleased to announce that Denise and Paul Pouliot were awarded an arts grant to apprentice under Sherry and Bill Gould to learn Abenaki ash splint basket making.



Denise is working directly with Sherry Gould to learn the art of making fancy baskets. Paul is working with Bill to identify Black "Basket" Ash in the forest, how to prepare and pound the log, split the splint, and to prepare the finished splint for the basket maker.

The plan is to have Denise learn to make a different basket design every month for a year and to publically demonstrate her developing skills at various events. Paul will also be demonstrating the log pounding and splint finishing process.

## Native Words By: Ed Where Eagles Fly

My Dearest Brothers and Sisters:

There will come a time in everyone's life, when we will silently within ask, say, and think... Oh dear Creator, you have given me the miracle of a 24 hour day. I say to myself... I remember Thee at Sunrise, I Thank Thee for each meal, and at Sunset... my prayer pipe again warms my wigwam. And, when I am too sick to walk or talk, I remember Thee even more earnestly, as I want to see my grand children grow to adulthood.

One day I expect to be with Thee dear Creator 24

hours a day... up there where Eagles Fly. To help me prepare the way on this Good Red Road, please, teach me how to prepare for my journey Home to Y♡u, by at least trying now, .... to be with Thee 24 hours a day, while my feet still can walk the walk in Mother Earth's presence.

We should practice being in Creator's presence, so that when we are there... we will really feel at home.

## New Hampshire Legal Update

The following article was submitted by Dr. Richard A. Boisvert, New Hampshire State Archaeologist.

### SALE OF HUMAN REMAINS AND GRAVE GOODS PROHIBITED IN NEW HAMPSHIRE

As of September 8, 2009 it will not longer be legal in New Hampshire to sell human remains or any items buried with a person.

By definition in NH statutes, "Human Remains" include not only the remains of the person (typically but not always bones) but also anything buried with the person, including jewelry, clothing, memorabilia and other personal items. Medical specimens have been and still are exempted from the law.

While new law, RSA 227-C:8-j, is a small amendment to RSA 227-C:8i, "Prohibited Acts under the regulations regarding the treatment of unmarked graves and human remains," it represents a significant change as it now has extends the prohibition against the sale of human remains and items buried with the dead, regardless of who the deceased were or where they were buried. Prior to this law being passed, human remains and grave goods could be sold on the open market.

Rep. William Belvin (R-Milford) was the lead sponsor for this bill, with Rep. Linda Foster (D-Mont Vernon), Sen. Sheila Roberge (R-Bedford) and Sen. Martha Fuller Clark (D-Portsmouth) as co-sponsors. The bill progressed through the House Commerce Committee and Senate Judiciary Committee with no amendments and with strong support from each committee and passed through each chamber of the legislature without debate. It was signed on July 8, 2009 by Governor John Lynch.

Archaeologists, Native Americans and many members of the general public have long been concerned with the traffic in human remains and grave goods, both because it has been viewed as a desecration and as a threat to the state's heritage.

The issue came into focus in October 2005 when an auction house in NH brought forward for sale the bones and grave goods of a Civil War casualty. The individual was a member of a New York regiment who was buried at Haxall's Landing, Virginia, probably during the Union retreat from Malvern Hill. Illegally excavated, the bones and grave goods (weapons, bullets, belt buckles and person effects) were offered for auction from the estate of a Civil War relic hunter.

When this situation came to the attention of The Sons of Union Veterans, they contacted the NH State Archaeologist, Dr. Richard Boisvert, in order to stop the sale. Coordination quickly followed with the NH Attorney General's office, a NH county prosecutor, the Virginia state archaeologist and various law enforcement officials, including the FBI. Because the excavation of the grave and transportation of the remains and grave goods was illegal, their sale was halted and eventually the remains were returned to New York for reinterment.

While Virginia and federal laws were violated, NH law could not be brought to bear as, at that time, NH law referenced only unmarked graves excavated in NH after 1987 were prohibited from sale. Human remains and associated burial goods dug before that time or outside of NH could be sold within the state.

This attempted sale of the bones and grave goods served as a reminder of several other similar situations involving Native American and other bones that had been offered for sale over the years. After consulting with various authorities, Boisvert and Rep. Belvin developed an amendment to the existing regulation that simply eliminated the restriction to just unmarked graves excavated from New Hampshire. With these limitations removed, the sale of any burial or associated burial goods is prohibited.

Enforcement of the law hinges on education of auctioneers and antiquities dealers as well as monitoring by concerned members of the public. If a violation is suspected, the relevant County Attorney should be notified, along with the State Archaeologist.

### Native Words By: Ed Where Eagles Fly

Creator allows us to awaken to our immortality, and we personally capture that moment on this time track, that understanding peace, love and wisdom, pinpoint our reason for being here on Earth in the first place. Realization is a relationship of inner Spiritual values, so much so, that once seen, our inner eyes recognize Creator's Great Gifts to All.

### Music Review -



#### Honor Songs - Gwisintow8ganal

The Dawnland Singers

Good mind Records, 2009

P.O. Box 308, Greenfield Center, NY 12833

Format: CD, Price: \$14.00

This CD, Honor Songs - Gwisintow8ganal is a new collection of original traditional and contemporary songs. It is performed in the style of modern American Indian folk music honoring important Native people, historical events, and culture.

The songs, some in Abenaki and others in English, are meant to honor such individuals and groups of people as our Elders, our Warriors, such past and present leaders as Greylock (Wawanolet), King Phillip (Metacom), Iraq War veterans, and the great American Indian athlete, Jim Thorpe.

The songs are written and performed by Joseph, Marge, Jim and Jesse Bruchac and performed on guitar, flute, drum, rattle, fiddle with acclaimed multi-instrumentalist John Kirk and accompanied on bass and in vocals by the legendary Ed Lowman.

### Medicine Bag - *Nebizon Mnoda*

◀◀ **Chestnut - W8bimizi** ▶▶

The Chestnut tree, *Castanea dentata*, is the "white woody plant in Abenaki - W8bimizi. The actual Chestnut is called a white berry or W8bimen.

Once the Chestnut was a large and abundant nut tree that attained 100 feet in height with trunks that were 2 to 4 feet in diameter. A fungus (*Endothia parasitica* - "Chestnut Blight") that was introduced in 1904 in New York city spread and within 40 years the blight nearly killed off all these big trees.

Fortunately the roots of these older trees continue to sprout new shoots. The Chestnut will not become extinct because of these old roots, but the new off spring seldom grow more than 20 feet in height with trunks of 4 inches before the blight kills them off again.

The former range of the Chestnut was in the eastern U.S. from Maine to Georgia. The habitat is moist, well drained, upland areas in mixed forests.

The bark is furrowed dark gray-brown that develops flat flaking ridges. The twigs are slender pale green that ripen to olive-brown to eventually red-brown in color.

It flowers in early summer in the form of catkins. The numerous male catkins are upright and are 6 to 8 inches long with whitish 3/16 inch flowers. The female ones, which are much fewer in number, are on shorter catkins with 3/8 inch flowers that have narrow greenish scales. The fruit or nuts are 2 to 2½ inches in diameter. The outer husk of the fruit is covered with burs. When it matures in autumn the outer husk splits open to reveal the 2 to 3 Chestnuts. The nuts are ½ to ¾ inch long, flattened on one side, somewhat egg shaped, and are shiny dark brown in color. The interior nut meat is edible and is best eaten after roasting.



The long pointed oblong leaves are 5 to 9 inches long, 1½ to 3 inches wide with straight parallel veins that end in a curved tooth. They are shiny yellow-green on top and pale green under. The leaves turn yellow in autumn.

Other than the obvious use of its nuts for food, flour and candy, it was a popular home medicine.

The medicinal parts are the leaves and inner bark.

The solvent used to extract the medicinal components is boiling water. One ounce of leaves to one pint of boiling water, infused for 15 minutes is suggested. Doses of small glass amounts taken three times per day was an old prescription.

The medicinal properties are as a tonic, mild sedative, and astringent. Green or dried leaves were used for whooping and other persistent coughs. It acts to sooth mucous surfaces and the nervous system as an antispasmodic.

It was also used for diarrhoea, arthritis, rheumatism, female bleeding, hemorrhoids, inflammation of the intestines, varicose veins, and arteriosclerosis.

Cautionary Note - Everyone has different reactions, allergies, or sensitivities to foods, herbs, plants, mushrooms, medicines, etc. Always test your reaction to a new item by minimal contact or very small dose. Do not attempt to use any herbal medicine without first being assured that you can use it safely. Remember, it took generations of our ancestors to find out which herbs and plants were good for them. In the same way we must re-learn and gain our own personal experience to which things are to our benefit.

Disclaimer - The herbal information provided is to be used in conjunction with the guidance of your professional health care provider. The herbal information described above is neither advice or prescriptions. Any remedy from any source should be employed with caution, common sense and the approval of your professional health care provider.

## Let Us Eat & Drink - *Micida ta Gadosmida*

### ◀◀ Wrapped Chestnuts ▶▶

Chestnuts were used by our ancestors for a food source for generations. The nuts were dried and ground into flours for bread. They were also roasted and eaten plain. When boiled and mashed they would be added to soups and stews for thickening. Chestnuts are often used as an ingredient in stuffings for game birds and meats. This seasonal recipe is extremely easy to make for quick hors d'oeuvres.

12-24 Fresh Chestnuts, W8bimenal,  
12-24 Strips of Bacon, Piki8ia.

Peal and remove the outer shells and skins from the Chestnuts. Place in a pot and cover with water, bring to a boil, and simmer until tender. Drain the water and let cool enough to handle. Wrap each Chestnut with a piece of Bacon. Pierce with a toothpick to hold the Bacon in place.

Place the Wrapped Chestnuts on a baking sheet. Put the Wrapped Chestnuts under the oven broiler. Broil until the Bacon is crisp. Serve hot. 🍴

## Native Words By: Ed Where Eagles Fly

Creator has always run the show, but most of the time we think we are the ones in charge... surprise!

### Animal Tracks - "Cardinal" - Mkwilhas

The Northern Cardinal, *Cardinalis cardinalis*, is called the little red bird in Abenaki or Mkwilhas. It was named because of the resemblance to the robes of the Roman Catholic cardinals.

The male Cardinal is the best known because of its bright red plumage and crest, with black face and stout red beak. The female is buff-brown with tinges of red on the crest, wings, and tail. The Cardinal is 7 to 9 inches long with a wing span of 10 to 12 inches.



Its range is generally the eastern U.S., but its territory has been expanding northward into Canada. It is abundant and widespread in woodland edges, thickets, undergrowth, brushy swamps, gardens, and residential areas.

Cardinals are aggressive territorial birds and will attack their own reflections in windows or mirrors. They will stay year round in their established territory.

Like their relations the Finches, they primarily eat seeds, grains, fruits, and insects during breeding season. It will often frequent bird feeders in the winter to eat cracked corn and sunflower seeds.

When not breeding it joins mixed species flocks. It will forage in trees, bushes, and on the ground, where it hops rather than walk.

During the breeding season it is solitary. It is monogamous during breeding, and the male will feed the female during courtship and while incubating the eggs. The nest is a deep cup, made of twigs, weeds, grass, bark, and leaves.

The female will have 2 to 4 broods per year. She will lay 3 to 4 pale greenish-blue or grayish eggs that have dots and flecks of gray, purple, and brown. The eggs are oval and approximately 1 inch in length and diameter. Incubation is approximately 12 days. The brood will stay in the nest for approximately 10 days. Both sexes feed the brood and the male will continue to feed the brood as the female incubates the next set of eggs.

Both sexes are singers. They have more than 25 different songs of clear whistled melodies. During courtship they will sing duets together.

## Abenaki Word Search

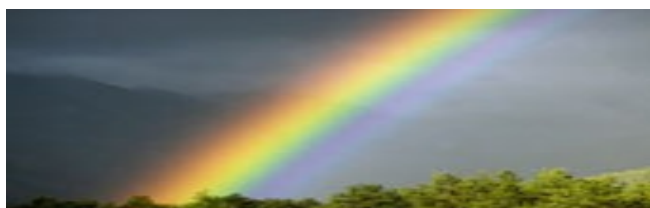
### "A" Words

#### WORDS TO FIND:

WAWIDW8GAN	ADVICE
GEZIK8WI	ABRUPT / SUDDEN
GOHLIWI	AMONG
BALADAKA	AWKWARD
ALEWA	ALMOST
ABASADA	ALPHABET
APCI	AGAINST
MENI	APART / SEPARATED
BEMAGWAMO	ADHERE
NOSKITO	ADD
AG8MEK	ACROSS / OTHER SIDE
DOKI	AWAKE
8LAWI	ALTHOUGH / HOWEVER
BABAGITO	ABANDON
BEMI	ALONG
BEGWATO	ACHIEVE / EARNS
ABICIWI	ASIDE / TO THE SIDE
MINA	AGAIN
NTONIGAN	ADOPT
MAJIMI	ALWAYS
MEGOS	AWL
NIK8NI	AHEAD
NTONA	ACCEPT SOMEONE/SOMETHING
D8M8	ANY
MEZI	ALL
NOSKOTAHA	AMBUSH
ALI	ALSO



Say That In Abenaki - By: Jesse Bruchac  
*Ida Ni Aln8ba8dwa - Colors*



The Colors of the Rainbow - Managw8n

The following is one of the many lessons that were conducted during the July Children's Abenaki Language Camp:

Inanimate Forms - It is...

Black	Mkazawigen
Blue	Wl8wigen
Green	Askaskwigen
Gray	Wibgwigen
Red	Mekwigen
Violet	Min8biwigen
White	W8bigen
Yellow	Wiz8wigen
Pink	Nod8 Mekwigen (It is less Red)

Animate Forms - He, she, it is...

Dark Green	Paami Askaskwigo (More Green)
Darkest Green	P8paami Askaskwigo (Most Green)
Light Green	Nod8 Askaskwigo (Less Green)
Pale Green	Paami Nod8 Askaskwigo (Least Green)

Inanimate Forms - It is...

Dark Green	Paami Askaskwigen (More Green)
Darkest Green	P8paami Askaskwigen (Most Green)
Light Green	Nod8 Askaskwigen (Less Green)
Pale Green	Paami Nod8 Askaskwigen (Least Green)

Additional colors can be formed by adding the suffix - -8bamegwa or literally "wandering about."

Brown	Wdam88bamegwa (Tobacco colored)
Orange	Mkw8bamegwa (Reddish)
Bluish	Wl8w8bamegwa

My paper is white.	N'pilaskom w8bigen. (Inanimate)
My cat is white.	N'minowiz w8bigo. (Animate)

**Remember that the "i" is the strong "e" sound.**

**8 = Ô or ô = nasal long "o" sound**

**Native Words By: Ed Where Eagles Fly**

Spiritual disciplines are earned from setting sun to rising moon... be there... to harvest thy birthright.

**Speaker Speaks -**

This summer and fall was a period of discovery and resolution. Our Spring Gathering showed to me that many of our "friends and associates" that professed to be Band supporters were really only involved in the Band for their own purposes and not in the overall development and benefit of the Band.

Likewise, as we were in the process of receiving applicants for citizenship in the Band we found that most were not seriously interested in the actually being part of the Abenaki community. Many recently discovered that they may have some

Indian ancestor from the 1600's and were now looking for a possible tribe that they came from. All too often their primary interest has been to get a "tribal identification card" to establish their "Indianism."

Genealogy and cards do not make you an Indian unless you really have a sense of being part of that Indian community - genealogy from the 1600's is not enough.

When we opened our application process for citizenship we did this for our past members so that we could rebuild our records. This process went awry and we got many people that wanted to become members that had no history or previous connection with our Band.

We had no intentions to expand the Band, our purposes were to define who we are and to focus on those relations that are descendants of the Cowasuck - Pennacook - Abenaki. This process was not a glowing success, and we have had to further define our citizenship and related policies to maintain the integrity of our Band. It is far better to have only a few "real" and devoted citizens than to have hundreds of genealogical disassociated "Indians."

In the 1990's we started the process of defining who we are as Abenaki. We inherited a mess of poor records and a large number of people that had no business claiming to be Cowasuck or even Abenaki. Over the years we have investigated and purged hundreds of non-compliant people. Like the rings in a tree we have under gone cycles of good growth with plenty of water and sunshine and alternatively we have had bad growth seasons - as in nature that process continues with our Band today.

Speaking of the rings of the tree I have actively been pounding Black Ash to make basket splint. Denise and I have re-prioritized our lives and that of our leadership role in the Band. We are pursuing more important "core value" traditional activities within the Band. One is related to our basket work and the other is the revitalization of the Abenaki language.

It may seem strange that a leader of any Indian group speak about basket making and language as "core values" as important priorities. Since 2005, our Band has been chasing issues such as our missing records, membership, and a host of

governance problems. All we were doing was trying to comply with U.S. government expectations of an illusionary Abenaki Nation - where there probably never was such a formal government.

Our ancestors were tribally organized by family representation through male speakers or Sag8mos, with minimal formal governance or tribal structure. In the present day, I estimate that the "Abenaki Nation" has at least 20 "chiefs" in the U.S. This is difficult to explain, they keep growing like the rings of the tree, each year another one emerges, maybe there is too much fertilizer and water in our homelands...

At this time I am so glad that our people have so many chiefs to lead them. I am sure that our ancestors would be impressed with this large number of leaders when nearly none of them can speak a lick of Abenaki.



So as I pound the Black Ash log, peel off those growth rings, and reflect on the state of our greater Abenaki community - I only wish that our "nation" had as many fluent speakers and master basket makers as we have "chiefs."

So for now, Denise and I are doing what we think is most important for our community. If we work hard to accomplish real and tangible core values, maybe we will eventually add two more speakers and basket makers to our community. It is far more important to pass on these traditions to our next seven generations, than to claim that we disappeared while our "chiefs" strutted and crowed like roosters in the barn yard.

N'lets! N'al8gom8mek! - All Our Relations!  
Paul W. Pouliot, Sag8mo



## 2009 Schedule of Cowasuck Band Activities

- 3      OCTOBER      CASTLE IN THE CLOUDS - SPECIAL FALL EVENT  
ASH SPLINT & BASKET MAKING DEMONSTRATION  
455 OLD MOUNTAIN ROAD / ROUTE 171  
MOULTONBOROUGH, NEW HAMPSHIRE
- 9-12    OCTOBER      LANGUAGE CAMP GATHERING  
COWASUCK BAND HEADQUARTERS  
840 SUNCOOK VALLEY RD., ALTON, NEW HAMPSHIRE
- 15      OCTOBER      ARTISTS OF THE FORREST PROJECT - ARTISTS GATHERING  
HOME OF JEANNE & DOUG BRINK  
130 TREMONT AVENUE, BARRE, VERMONT

MONTHLY ELDERS COUNCIL / GRAND COUNCIL MEETING / DRUM PRACTICE  
(12:00 TO 5:00 PM) MONTHLY MEETINGS - DATES & LOCATIONS - TBA

MOST MEETING DATES AND LOCATIONS ARE TO BE ANNOUNCED (TBA) SO PLEASE CALL  
(603) 776-1090 IN ADVANCE OR CHECK THE WEBSITE FOR CONFIRMATION FOR ALL  
ACTIVITIES

✂=====

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*Mkwilhas*

Cardinal

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